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to see anything in its just colours and proportions. As well, however, might it be argued that the human eye cannot endure the light of the sun, because the immured prisoner is blinded by its rays, as to argue that the reason of mankind should never be emancipated from mental slavery, because its sudden disenthralment occasionally has led it into error or excess. Let it ever be recollected it was not the light of the sun, but the long exclusion from it, which deranged the eye and destroyed its powers.

Let not our readers, therefore, hastily or unheard condemn the professors of either Ghent or Brussels. Even the pastoral of the Bishop of Bruges admits them to be "persons deserving of respect, men of mind and talent, whose conversion to the Catholic faith he most ardently desires;" and we cannot help hoping either that their opinions have been misrepresented or exaggerated, or that they may, after a little further study and experience, be able to distinguish and disentangle the elements of truth which still exist in the Church of Rome, inherited from the Catholic Church in its original purity, from the distortions and corruptions which for many centuries have disfigured and disguised it.

Let us now hear M. Verhaegen, who, himself a Roman Catholic, holding a station of high authority in the University of Brussels, thus addressed the assemblage we have already referred to at the opening of the session upon the 6th Oct., ult. After congratulating the professors on the progressive success of the University, he thus proceeded:—

"But the demon of religious intolerance, with a lie in its mouth, and with hatred in its heart, has again appeared amongst us. It calls us, who will not submit to its tyranny, perverted in our ways (des hommes pervers), accuses us of being freemasons, covering our iniquities with mysterious secrecy, and prohibits parents to place their children under our guidance and tuition. Twenty-five years ago, in 1830, the Roman priest shook us by the hand and said, 'There shall be no more religious dissension; diversity of opinion shall be respected, and worship of every denomination tolerated; public instruction shall be unshackled, and the liberty of the press be free as air.' It was a solemn compact betwixt the teacher of knowledge and the teacher of faith. Then came, in angry defiance, the encyclical letter of Rome in 1832. It proclaimed the liberty of conscience and of worship, registered in the constitutional pact, to be a maxim false, absurd, and extravagantly sinful; that the liberty of the press was pernicious and to be held in horror (cette liberté est funeste, on ne saurait avoir trop d'horreur); and that the liberty of speech and debate was inimical to the peace of the Holy See. In fact, the encyclical letter of Pope Gregory condemned the very essential principles of the constitution. From that moment the Roman bishops became the enemies of Belgian liberty. They had to choose betwixt the duty towards their King and country and their allegiance to the Pope. Their selection was not doubtful. They violated their engagement to the constitution of 1830, and ever since have been endeavouring to create a reaction in favour of absolutism, in order to place Belgium under the protection, the tolerance, the security, the well-being, the benevolence, and the happiness of the Roman States (loud and ironical cheering). It was the practice formerly to stop opinion by putting the opinionists to death, and therefore the rack of Innocent III., the axe of Philip II., and the arquebus of Charles IX. were called into requisition. Public opinion, fashioned by philosophy and morality, arrested the cruel tyranny of popes and kings; and the progress of instruction, in teaching the true principles of social virtue, has developed the human intellect, and led to civilisation. It is against the one and the other that the Roman priest is at war. The Roman Church no longer contents itself with the province of teaching religion; it assumes to be the irresponsible arbiter of right or wrong, in hostility to national government. It is more than a religion—it is a political institution in conflict with the State, and bases its ideal of social perfection upon the theocratic absolutism of Rome. (C'est que l'Eglise Romaine n'est pas seulement une religion, mais un parti politique, un parti qui marche à l'assaut de l'Etat, et qui voit l'ideal de la société humaine dans l'absolutisme théocratique de Rome.) The Bishops of Ghent and Bruges, in their pastorals, deny the right of liberty of conscience, liberty of instruction, liberty of speech, liberty of worship, and the liberty of the press; and this political faith, published and proclaimed by the Pope in 1832, has never been annulled. It must, therefore, be considered as a Papal injunction—serious, final, and obligatory upon the faithful, at least in Belgium (nous devons donc la considérer comme éternelle, définitive et obligatoire pour les fidèles, du moins en Belgique). This explains the present conduct of the clergy, and this never changes; for the history of the past

is the history of the future. Between obedience to the Pope and respect for the constitution they will not hesitate, and they have not hesitated. We know what we have to expect: history explains that. It is said that the Roman Church dare not push matters to extremity; but what may not be done openly may be done secretly, and a covert attack under the fostering wing of Rome may effect the object for which the priests now are plotting. It is in this light that the pastoral letters of the Bishops of Ghent and Bruges must be regarded. They are the result of a league betwixt the bishops and clergy against the fundamental charter of Belgium, and menace both our tranquillity from within and our independence from without (Les évêques et le clergé Belge forment une ligue contre notre pacte fondamental, et ils menacent notre tranquillité intérieure et notre indépendance au dehors.) We Belgians have shown ourselves capable of appreciating and understanding the value of liberty and self-government. Under the guidance of an upright and just king (sage et loyal) we have enjoyed for twenty-five years the rights of conscience, the liberty of speech, and the liberty of the press, even when neighbouring kingdoms, more powerful but less sensible, have failed to preserve similar advantages. As we won these liberties, so will we maintain them; giving to religion faithfully its due, and keeping the Romish priest aloof from the exclusive tuition of your youth."

This remarkable speech, delivered by a Roman Catholic authority before the "notables" of Brussels, and the professors and students of the University, under the presidency of M. Charles de Brouckere, was cheered vociferously from beginning to end.

We have also learned that an equally determined resistance as that at Brussels to the Jesuit and ultramontane party, of which the Bishops of Ghent and Bruges are the avowed leaders, has since been exhibited at Ghent at a banquet given to M. Manilius, the liberal candidate at the late election. M. Verhaegen, the deputy of Brussels, in giving the toast, "A union of the liberal provinces," pointed out the imminent danger of this movement of the clergy against the constitution. In the course of his address he observed—

"That to be a liberal in the true signification of the word was to be a conservative; and that the first duty of loyalty was to preserve the integrity of the constitution against any inroad, be it republican, or be it clerical and absolutist. On the 14th of June, 1846, a congress of liberals was held in the Hotel de Ville at Brussels. M. de Facqz, the president of the assembly, in a speech even now well remembered, made clear the necessity of organising an opposition to the encroachments of the clergy (il démontra la nécessité d'une forte organisation afin de mettre un terme aux empiétements du clergé). The liberal associations of that day, opened and determined, and instituted for the preservation of the constitution, bravely triumphed. Those provincial committees have been formally dissolved; they exist still, and only require to be again put into active operation for the same cause and with the same success. The time of concession is past. As in 1847, the liberal party must be up and doing. It was then that the cause of the King and Constitution was saved by Flanders, and Flanders will a second time raise its voice and defend the country. Inaccessible to fear, confident in the righteousness of their cause, and resolute of purpose, the Flemish patriots well know who are their foes and how they must be treated. The policy of conciliation and moderation must be abandoned, since it has been preached by the clergy only to dupe the loyal and unsuspecting. That is a game never played twice. (On ne transige pas deux fois sur le même sujet.) We will now exact the most rigid obedience to the letter of the law and the constitution. Je bois, messieurs, aux Flandres, et à l'union des libéraux dans toutes les provinces."

In obedience to this advice the old associations are again brought into play, and are being actively organised throughout the provinces, to oppose the clerical pretensions put forth in the pastoral of the Bishop of Bruges.

We understand that a missive has arrived from the Pope, conveying serious censure upon the Bishops of Ghent and Brussels for having injured the cause of Rome by their aforesaid pastorals. We have not seen the document, nor is it likely that it has been fully made public; but we can well believe the assertion, that while allowing the bishops credit for their zeal, the Holy Father recommends for the future a somewhat less open and ingenuous course of proceeding, though one not less favourable to success.

Be this as it may, Belgium and its free universities, aided by the liberal associations already referred to, bid fair to render that happy and

prosperous country about as little of a paradise for the hierarchy of Rome as Piedmont or Sardinia.

The world is beginning to wake from its lethargy—will our beloved island slumber on still?

THE INQUISITION AGAIN.

OUR readers may be desirous of knowing how far the Inquisition is still in operation in the Pope's territories in Italy, and it so happens that since our account of Carnesecchi was in type we have met with the following document taken from an Italian newspaper. Our readers, as they peruse it, will observe how like it is in many points to the charges against Carnesecchi:—

"The *Correspondance Italienne* of the 13th October publishes the following curious document, bearing the signature of the Inquisitor-General, with the observation that comment upon it is needless:—

"EDICT OF THE HOLY OFFICE.

"We, F. R. Thomas Vincent Airdali, of the Order of Preachers, Master of Sacred Theology, and in the towns and dioceses of Ancona, Osimo-Cignoli, Jesi, Senigallia, Loreto and Recanati, Macerata and Talantino, and other lands and localities annexed, Inquisitor-General of the Holy Apostolic See, especially appointed against heretical depravity;

"Being desirous, as imposed by our holy office, that the Catholic faith (without which, as the Apostle Paul writes to the Jews, it is impossible to please God) should be in our jurisdiction maintained pure and immaculate from all heretical contagion; and experience having proven to us that many persons from malice, others from disobedience, and, finally, others from ignorance, do not fulfil the strict obligation they are under of denouncing to the Holy Office the misdeeds which come under its attributions, and that serious inconveniences and errors result therefrom, not only against good morals, but especially against the Catholic faith; nevertheless we, who have specially at heart the glory of God, the full conservation and increase of the holy faith, and the salvation of souls, to obviate all disorder, with the apostolic authority entrusted to us, command, in virtue of holy obedience, and under pain of excommunication, without prejudice to other penalties prescribed by the sacred canons, decrees, constitutions, and bulls of the Sovereign Pontiffs, by this present edict, all and every person, whatever his station, rank, or employment, whether lay or clerical, and without the delay of one month, ten days of which are assigned for the first, ten for the second, and ten for the third peremptory term, to inform against and notify to us judicially, or to our vicars or resident curates, all and each of such persons as may come under his or their acquaintance;

"Who are heretical, or suspected of being so, or harbourers or supporters of heretics, or who may have adhered to or do adhere to Jewish, or Mahomedan, or Pagan rites, or who have become apostates from the true Catholic faith;

"Who may have committed acts from which sufficient proof might be deduced that they are in open or secret league with the devil, performing acts of sorcery, of magic, necromancy, offering to the above-named (sic) perfumes, incense, or prayers for the discovery of treasures or other unholy purposes; by invocations or promises of obedience, or by other practices in which his name or others are invoked;

"Who are familiar with or who practise necromancy, or no matter what sort of magic, with the abuse of the sacraments, sacred or hallowed things;

"Who, not being ordained, should have usurped with sacrilegious temerity the right of performing mass, or who are suspected of administering the sacrament of penitence to the faithful of Jesus Christ;

"Who may have abused or do abuse the sacrament of penitence, or the locality (*luogo*) of the same against the apostolic decrees;

"Who may have held or who hold secret meetings, in contempt and to the prejudice of, or against, the Catholic religion;

"Who may have uttered or utter heretical blasphemies against God Almighty, the most Holy Virgin Mary, and the saints, or who may have or do express contempt for sacred images;

"Who, despite of a solemn oath in the profession of no matter what religion approved by the Church, or after having taken holy orders, may have or do contract or try to contract a marriage;

"Who during the lifetime of a first wife take a second, or who, during the lifetime of a first husband, take or try to take a second;

"Who may have, or have endeavoured to impede, no matter how, the functions of the Holy Inquisition; or who, no matter how, may have acted contrary to the bull of his Holiness Pius V. of blessed memory, which commences as follows:—"*Si de protendis*,"

"Who may have published satires against the Sovereign Pontiff, the Sacred College, high church functionaries of established religious orders; or who may have published writings, no matter how, containing abuse or profanation of Holy Writ;

"Who, without the regular permission, should have in their possession writings or prints containing heresy or heretical works of an irreligious nature; or who read such, print such, or allow such to be printed; or who introduce them or circulate them under no matter what pretext or motive;

"Who may have, without reason or permission, eaten, or given to eat to others, meat, eggs, or milk, on prohibited days, in contempt of the precepts of the Holy Church;

"Who may have induced a Christian to embrace Judaism or any other sect contrary to the holy Catholic religion, or who may have prevented, no matter how, Jews or Turks from being baptised.

"It is declared that by this statement of cases, specified by us, as of a nature to be denounced by the Holy Office, other cases are not excluded which come under the sacred canons, decrees, constitutions, and bulls of the Sovereign Pontiffs.

"The present edict does not abrogate the apostolic canonical regulations and other edicts of the ordained clergy and inquisitors. It is, moreover, declared that those who do not inform as ordered by the present edict cannot be absolved from the excommunication incurred without having first informed judicially against the delinquents; and, although the month allowed may have passed, the obligation of informing remains the same under the same penalty until the person who has information has made a clean confession of it. That this edict may be brought to the knowledge of all persons, we ordain and command it to be placed in all vestries and churches; and that no one may remain ignorant of these orders and endeavour to avoid obedience, we order all publishers, libraries, customs, hotel-keepers, shopkeepers, &c., to have a copy posted up in their respective establishments, in a prominent place, that it may be read by all comers, and we order all curates to read the same to their congregations at specified periods.

EXHORTATION.

"As the principal, or rather sole object of the tribunal of the Holy Office is, as already stated, the glory of God, the exaltation of the holy faith, and the salvation of souls, we therefore, after having commanded and ordained as above, now exhort, paternally, all those who may be guilty of some offence against the Sacred Office to appear before us, or our vicars, voluntarily, before they are informed against by other persons, to make a full confession of their faults and errors. We assure them that should they not be under accusation already before some other ecclesiastical tribunal, we will receive them with the bowels of compassion, and they shall be treated with that mercy which belongs to the sacred tribunal, and will be allowed to depart in peace, without excommunication or penance.

SPECIAL INSTRUCTIONS.

"In obedience to the orders we have received relative to the press, the introduction or circulation of perverse and forbidden books, and having much at heart that in the towns and localities under our jurisdiction the pure faith may be preserved, which, by the grace of the Almighty, actually exists there, we expressly ordain and command that men shall beware of publishing, introducing, selling, or circulating in the towns, or beyond the walls or anywhere within our jurisdiction, any books that have not first been submitted to the examination of the Sacred Office, under the penalties established by apostolic decrees, especially those of Clement VIII. and Gregory XV.

"Finally, we order and we command that no one shall infringe the apostolic orders, decrees, constitutions, and bulls which prohibit Jews and Christians from entertaining certain private relations with each other, such as sleeping, eating, playing, disguising; and, moreover, that all familiarity with them be avoided under the penalties, for Jews as well as for Christians, expressed in the bull of Pope Clement VIII. of blessed memory.

"Given at the Sacred Office at Ancona, this 8th of August, 1856.

"F. R. THOMAS VINCENT AIBALDI,
Inquisitor-General.

"Sign of a cross, which it is prohibited to remove under pain of excommunication.

"Countersigned by

"JOSEPH BIRARELLI, Priest,
Chancellor of the Sacred Office."

We ask our readers to consider what must be the state of a Church and a religion which requires such a machinery as this, where every man is bound to be a spy and informer against every unguarded word or act of every one of his neighbours. Who would be willing to live in continued dread of the dark and hidden working of this terrible tribunal, all whose proceedings are secret and concealed?

This is the condition of the Pope's own subjects. It is by these means, and by French bayonets, that they are kept in the profession of the religion of Rome.

Rome has established the Inquisition in Spain, in Portugal, in India, and various other countries. How gladly would the Pope extend to his Irish subjects the same blessings which he confers on his subjects at Rome. Let us thank God that we live under a Protestant Government, that will not allow of secret tribunals.

But some will say—"Surely, the Inquisition will not exercise any cruelties now!" Certainly, not openly. But let them consider that the cruelties of 300 years ago have been concealed until now; or, at least allowed to be known only so far as might create a real terror of the Inquisition, and yet enable Cardinal Wiseman and others to boast of the mildness and the clemency of Rome.

Correspondence.

ON SAINT AUGUSTINE.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—I have been favoured with a few copies of your journal, from which I learn that, in your judgment, the United Church of England and Ireland has the authority of antiquity on her side as regards her distinctive teaching—that is to say, when she happens to differ from the authority of the Holy Catholic Church. Now, I shall not trespass on your space further than to say, on two points at least, the authority of the great Latin Father Augustine is against your Church; and I submit my proofs to the decision of any candid Protestant. These two points are the doctrine of Purgatory and the Sacrifice of the Mass. That these, as now taught in the Catholic Church, were the doctrines of the Catholic Church in the time of Augustine will appear evident from the following passages, which occur in his "Confessions," as translated by a clergyman of your own Church. I quote from the "Confessions" of St. Augustine, Oxford, John Henry Parker, 1848. At page 195 I read as follows:—"And behold the corpse was carried to the burial; we went and returned

without tears (he is writing of his mother Monica); for neither in those prayers which we poured forth unto her, when this sacrifice of our ransom was offered for her, when now the corpse was by the grave's side, as the manner there is, previous to its being laid therein, did I weep even during those prayers," &c., &c. From the above it is clear that, for a deceased woman, "the sacrifice of our ransom" was offered up in the time of St. Augustine. Will any Protestant dare to deny that by this sacrifice must be understood the Sacrifice of the Mass? And, if so, what becomes of the boasted antiquity of the Church of England as regards her distinctive teaching? That St. Augustine believed in purgatory is implied unequivocally in his pious prayer, page 198—"May she rest then in peace with her husband, before and after whom she had never any." If his mother were in heaven, why pray that she may "rest in peace?" for peace she must have had in that place or state of perfect peace. Clearly, then, she must have been in some other place or state where her future condition could be improved by prayer; and that place we Catholics call purgatory, though, if you, as a Protestant, believe in the thing, we will not quarrel with you about the name. I am willing to admit that the Church of England has a great deal of good old Catholic truth; but it is only what she took from us at the time of the Reformation; and thankless enough she is to her mother, to whom she stands confessedly so much indebted.

I hope I have not occupied too much of your space. The comparative moderation of your sentiments has induced me to write as I have, and I trust in a spirit not unworthy of one who subscribes himself

A PRIEST OF THE CATHOLIC CHURCH, DUBLIN.

October 16, 1856.

We have often found it unsatisfactory to conduct a discussion with correspondents who bring us second-hand quotations, which they would have found not to be at all in their favour if they had themselves consulted the original writers, and compared their quotations with the context. It is, therefore, a great pleasure to have to deal with a correspondent who cites from a work which he has himself seen, and to which he can refer in order to judge for himself whether we represent fairly the context of the passage under discussion.

Let us, in the first place, narrow the controversy by stating the points as to which there need be no dispute.

We have always freely admitted that prayers were offered for the dead in the primitive Church both by Christians in private, and also with peculiar solemnity by the Church at the time of the celebration of the Eucharist. The point in dispute is, whether these prayers were made on the supposition of the existence of purgatory.

That we may not involve ourselves in verbal controversy and dispute about the word purgatory instead of the thing, we also state that it is the belief of the Church of England, as it was that of the early Church, that the full happiness of the redeemed does not take place till the resurrection and the reunion of the soul with the body. If any one choose to call the inferior happiness enjoyed in this intermediate state purgatory, why then we believe that all the departed souls are in purgatory in this sense of the word: but what we deny is, that there is any reason to suppose that any of the redeemed suffer pain or torment in the interval between their death and resurrection.

If our correspondent will read over the whole of the chapter from which he quotes ("Confessions," book 9, chap. 13) he will not find in the entire the slightest intimation that St. Augustine believed that his mother was then suffering pain of any kind. His prayers are not that she may be released from purgatory, but that she may be delivered from going to hell. We believe that the following will be found to be a perfectly fair representation of the sentiments expressed by Augustine in this chapter. Although he knew that his mother had lived a holy and Christian life from the time of her conversion; still he dared not say that she had not been guilty of many sins between the time of her baptism and her death. For these sins, if God were extreme to mark what was done amiss, He might bring her into judgment. And the day of judgment being still future, and, therefore, her formal acquittal or condemnation being still to come, Augustine prays for the forgiveness of these sins, and pleads with God on her behalf the Redeemer's atonement and intercession; at the same time, he expresses his faith and trust that the sins with respect to which he prays had been already forgiven: "I believe that Thou hast already done what I ask; but accept, O Lord, the freewill offerings of my mouth." And the following passage proves decisively our assertion, that what Augustine prayed for was, not that his mother might be released from purgatory, but that her sins might be washed out in Christ's blood, and so that she might be preserved from falling into the hands of Satan: "Let none sever her from Thy protection. Let not the lion and the dragon interfere either by force or fraud. For she will not answer that she owes nothing, lest she be convicted and seized by the cunning accuser, but she will answer that her sins are forgiven her by Him to whom none can pay back that price which He who owed nothing paid for us."

We think that the whole passage, if fairly weighed,

affords by its silence a strong presumption that Augustine did not hold the modern doctrine concerning purgatory. He admits the possibility that his mother may have committed sin, and he prays for the forgiveness of those sins: he trusts that in virtue of her union with Christ those sins have been actually forgiven; but he never hints that it was possible for those to be purged away by fire or by any suffering of Monica's own.

We have often thought that anybody who has ever looked at the *outside* of St. Augustine's works, must feel that if there can be any dispute whether he held any of the distinctive doctrines of the Roman Catholic Church, then it must be certain he did not hold it. Could any divine who thinks as Roman Catholics do now, write a dozen folio volumes on every branch of theology, and never write a sentence which would clearly indicate that he believed in purgatory? And what better opportunity could such a writer have had for expressing his belief in purgatory, than when speaking of the remedy for sins committed after baptism by Christians who die in the Christian faith?

There are other passages of St. Augustine's works which prove positively that the possibility of a purgatory had occurred to him as a matter of speculation; but that the Church in his day taught nothing which could enable him to speak positively on the subject. "That some such thing should take place after this life is not incredible, and whether it be so or not may be a subject for inquiry, and may be either found or remain hidden; that some of the faithful, through a certain purgatorial fire, are so much the more slowly or sooner saved by how much more or less they have loved these perishing goods." (Enchirid, chap. 69.)

Again, "If it be said that in the interval between death and the day of judgment the spirits of the departed suffer a fire not felt by those who have not had such dispositions and affections in their mortal life that their wood, hay, and stubble shall be consumed; but felt by those who have carried with them buildings of this kind: whether they feel the fire of transitory tribulation burning those secular affections (which are pardoned from damnation) in this world only, or both here and there; or therefore here that they may not feel it there, I do not contradict it, for perhaps it is true. (Non redarguo quia forsitan verum est. De Civ. Dei. lib. xxi, cap. 25. For the originals of these passages, see CATHOLIC LAYMAN, vol. iii, p. 72.)

Is it not plain that if the Church in Augustine's time had had any tradition on the subject he must have known it, and then he would not have needed to speak with a "perhaps" about the matter.

The other question raised by our correspondent does not require much discussion. It is merely that the word sacrifice is applied to the Eucharist by St. Augustine; but as the same word is applied to it in the service of the Church of England, the mere use of the word proves nothing, until it can be shown, that that father employs the word in the sense in which she denies it to be applicable to that sacrament.

We may add, in conclusion, that in conducting a controversy as to the sentiments of St. Augustine, we as Protestants are under no temptation to deviate from strict candour and impartiality, believing as we do that the doctrines with respect to which the Roman Catholic Church differs from ours are corruptions added in the course of centuries to Apostolic Christianity. The only point we feel put to an issue by a reference to St. Augustine is the date at which the corruption was introduced. Should we find a doctrine like that of purgatory to be unknown to Augustine, then we conclude that the date of its introduction was later than the beginning of the fifth century, at which time that father flourished; but if it had turned out that Augustine had received the doctrine in question, we should still not have been bound to consider it as a part of Apostolic Christianity, unless it could be shown that it was held by the Church for the four centuries before.

ON THE SACRIFICE OF THE MASS.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—Having turned the subject of the sacrifice of the mass over in my mind occasionally from time to time, especially lately, I thought that the following remarks might place the important part of the argument on both sides in a clear and concise manner. I thought, also, that Protestant controversialists often give only an imperfect view of the Roman Catholic belief and teaching on this doctrine, and, therefore, although that view be just, so far as it goes, yet, being imperfect, to give it as if it were the whole is unfair in controversy, and as such injurious to the cause they advocate. It is like a *suppressio veri*, which those who have the truth, as they need never, so they should never, have recourse to. I am very far from saying such suppression is intentional. I only notice what appears to me to be the fact. Let us hear, then, the definitions and explanations of the Church of Rome herself, as contained in her authorized formularies and approved writers. I shall begin by quoting the familiar and well-known definition in the creed of Pope Pius IV.—"Also, I confess that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead." The catechism of the Council of Trent enters more into particulars, and explains what is only dogmatically laid down in the creed.